

Plain English:^{II}

O R, THE SECTARIES ANATOMIZED.

Wherein the honor of the three Estates
of the Kingdom is maintained, the
government both of Church and
Common-wealth is pleaded for:

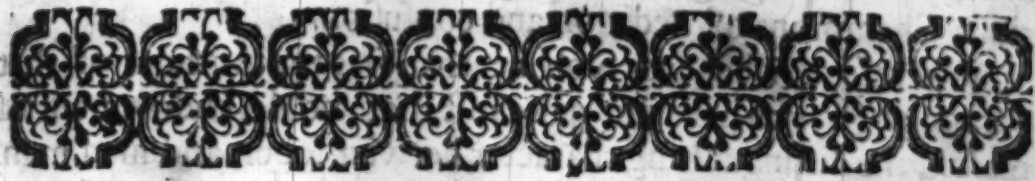
And this famous City of L O N D O N, and their
faithfull R E M O N S T R A N C E is Vindi-
cated from such false aspersions as late-
ly have been cast upon it.

Imprimatur. JAMES CRANFORD.

By Captaine *Jonas*
Isaiah 59. vers. 8, 9 13.
The way of peace they know not, and there is no judgement in their goings: they
have made them crooked paths; whosoever goeth therein, shall not know peace.
Therefore is judgement farre from us, neither doth justice overtake us: we wait
for light, but behold obscurity; for brightness, but we walk in darknesse.
In transgressing and lying against the Lord, and departing away from our God,
speaking oppression and revolt, conceiving and uttering from the heart words of false-
hood.

Aug: 17

L O N D O N, Printed by T. R. and E. M. for Ralph Smith, at the signe of
the Bible in Corn-hill neer the Royall-Exchange. 1646.



Plain English:

O R, THE SECTARIES ANATOMIZED.



TO speak the truth plainly, with intent to advance Truth, and to depresse Error, is a duty which concerns us all, and were it now as generally observed and practised by us of this City and Kingdom, as is the contrary, I might then have spared this paines, and turned sighs and sorrow into singing, and these complainings into rejoycings: but finding Error with its Patrons and Abettors in such request, and so much in fashion, *Si natura negat, &c.* Give me leave to write unto them, to shame the deceivers, and admonish such who are in danger of being deceived by them. I shall therefore addresse my discourse to the unknown Authour of a Pamphlet called a *Moderate Reply to the Cities Remonstrance*, and through him to all the rest of his Associates, and by way of generall answer and recrimination together; but in the first place I appeale to every consciencious and wel-meaning man to judge whether that and other Pamphlets published in answer to the said *Remonstrance*, do not appeare to be most false, scandalous, yea, and destructive to the true interest of every English and religious subject, and desperatly wounding all good government,

ment, by encouraging and strengthening the hands of all the furious Champions of Sedition and confusion.

Wherefore who ever you be that was the Authour of that Pamphlet (if you have not quite lost that noble endowment of reason, the distinguishing character betwixt sober and mad men; betwixt men and beasts) consider what will be the issue of your labours if they accomplish their end; What good, nay what mischief, what horrid ruines and distractions will they produce to this our native late flourishing, but now almost destroyed Countrey? and what comfort can you have (if you survive) to behold it a spectacle of sorrow and astonishment to its friends: of scorn, contempt, and horrible insulting to its enemies, who by all their industry could not effect what you have done for them? and which is worse, when poore *England* shall behold itself thus miserable, and strongly chained under this condition, having neither hopes nor meanes left to be repaired or recovered; for (if I much mistake not) your endeavours do tend to remove her fence and wall of government quite away, and to lay her waste, to take up and destroy her sluice, that the waters of comfort, both spirituall and temporall, in time may glide away; to what end else tends your striving to hinder and oppose such a Government in the Church as may effectually and piously secure the sacred truths of God (the least part whereof is farre more precious then our lives) from cursed mixtures, fantastick interpretations, bold and blasphemous assertions, even to the visible and great impairing and decay of piety and righteousness? why else are all such impious persons, under pious pretences covered and kept warme and safe under your Independent wings? Why have you juggled and delayed to produce your own *Modell of Government*, the meane while Jesuitically dividing the people, increasing your party every where, and drawing after you many admirers of your selves, and your long promised Government, which neither you nor they do understand?

Time was, you joyned with us; you cride down Papists and their adherents cride up, and praid to God and man for a blessed Reformation; but now with you the wind is turn'd about; you cry up a formall declared *Toleration* to all persons, professions and consciences, and if in love and faithfulnessse we labour to hold

hold and keep you out of this consuming fire, whereinto you are posting: you rave, and cry out *persecution, persecution*; judge if there be not reason this to charge you.

It hath beene said by some of your principall sticklers, that we ought to tolerate amongst us, not only false worshippers, but worshippers of false gods. What, will such a Reformation (or rather deformation) content you now? have yee utterly forgot, or refuse ye to remember the ground of this unnaturall war in reference to Religion; or have you lost your Religion amidst the confusions which this war hath occasioned? Oh! what horrible Monsters will a declared *Toleration* bring in upon us, when a meer connivance hath produced so many great evils? but I beleeve you have some seduced followers, who mean better then their leaders and intend no harm to the publike, I mean as little to them.

But you have your instruments of all sorts and sizes, you have some curious Artists and Ingeneares, who can lay plots, and endeavour that conclusions and experiments of new medicines never before administred to the body politick of any Commonwealth may be tried upon this, not considering, or much caring whether it may operate to the recovery or the ruine of this sick State, if but hopefull to promote their designs; and are mighty studious and active to abuse the people in that most weighty work of electing Members into the *House of Commons*, crying up unfit men, and endeavouring in a surreptitious way to promote the election of such.

And here the world may take notice of some late expressions of Master *Peters* who (being told at the Leager before *Oxford*, that whoever could gaine his favour, might be chosen a Member of Parliament) acknowledged that even at that time he had the disposing of two or three such places, and could conferre them upon such persons as he thought fit. Now let all judge whether any such power ought to reside in him, and if this be not a ready way to put peace farre from us, and to destroy us by a Law? But that God who hath wonderfully saved this poore Nation, I trust will blast those devices. You have those who strike at the face, nay at the very heart of *Monarchy*, at the validity of the regular and well-digested Votes of the high and honourable *House of Peeres*, and with unpareld desperatenesse, strike at the

the very root of Parliaments, when either Lords or Commons do either vote or act any thing contrary to your ends and humors; And that not only whispered, but published to the world in print, with such investives against the Parliament, as outstrips even *Anticus* himself, and no wonder; for *Ana-baptists &c.* do not so much oppose government, because it is of this or that frame, but because it is government, which impartially enjoynes subjection to a peaceable and just rule: Whereas they account themselves Kings, having a right to sway the Scepter as much as our Sovereigne, and also Preists and Prophets, that all (from the Statesman to the Tinker, and from the Colonell to the Provost-marshall) may offer for, and preach to the people, as the spirit of faction and private designe shall dictate unto them; Nay, they rest not here; for they as well as Princes are sonnes of Adam, and know no reason why a Chimney-sweeper, or a Broome-man, may not share in Common in the estates of their Brethren, yea and enjoy them rather then the right owners; for the good things of the world belonge only unto them, being the only Saints as they reckon themselves. But this they cannot well compasse, untill they have tyed a Millstone about the neck of our Lawes, and throwne them into the bottom of the sea. Hath there not been of late bold adventures made to this purpose, by that tempestuous Incendiary, for which the right Honourable House of Lords most justly committed him to Newgate, against whom if there were a charge collected out of his owne speeches, writings, and other actions, I presume it would appeare such a peece of sedition, as never before came to light. And wise men are of opinion, that if he (and others like him) be not dealt with according to their demerit, it will prove of evill president and consequence, and a great scandall to both the Honourable Houses.

You are fal of those who corrupt the doctrines of the sacred Scriptures, and not content that your selvs only should do so, but strive that all men may run into the same condemnation with you. And so far have you proceeded herein, that many simple ones are misled; and not one principle of our faith left, but by some or other, is either blasphemously denied, or Atheistically questioned.

But blessed be God there are yet some who stand and will (by Gods assistance) still stand betwixt you and the enjoyment of
your

your pride and lust; Though you work and threaten very hard, covering all with fairest pretences, like him that puts a faire glove upon foule hands. But let me tell you, no hypocrisie is so hatefull to God as that which mounteth most high towards him in pretence, and yet in effect and intentionally, centereth it self in the bottom of our own cisternes.

You complain much of our *Brethren of Scotland*, as being guilty of great crimes and bad ends, &c. What those are, and how they can appeare, I am yet to learne; but this I know, that if they love themselves (which you are apt to say they do too much) they must be honest and true to their Covenant; for providence hath so ordered matters, that they can benefit by no other meanes; yet it's much more comfortable, that they are faithfull to God, his Covenant and cause, out of love to him, and conscience of their duty, which hath been abundantly testified; And yet all this neither hath, nor can satisfie the unreasonablenesse of prejudicate and malicious mindes.

Tell me; did not you (if you are not a Romish Jesuit and do act the English Sectary) rejoyce in them, and blesse God for their exceeding love which brought them in, so to hazard all theirs, to save us and ours? have they not been serviceable, might they not have been lesse burdensome, and would gladly have been much more usefull, if they had received supplies necessary for such Achievements? What people could have been more constant, lesse griveous? What temptations have they resisted? Standing by us like a brazen wall, when we doubted almost every man amongst our selves; the *Oxford* charmes being so prevalent, to draw so many great and wise men from all their estates interests and dearest relations, both in Country, City, and even from the Parliament it self. With what difficulcies have they contended, and still do? Under what reproaches and discouragements have they labored? and yet with what wisdom, moderation, and patience, have they undergon them all, to the shame and wonder of their adversaries? For shame therefore lay by designe, which will not suffer you to see the wood for trees. See and thankfully acknowledge the goodnesse of God to this Nation by them, and he will yet make them a greater blessing.

Also the Ministers of the Assembly, and *Sion Colledge*, and all other

other the godly Presbyterian Ministers, do heare: (may the righteous God doth heare and remember) all those reproaches and scandalls, which you and your party most unjustly do dayly forge and vent against them. Are not you one of them that deny the Authority of the word, and with it all Ordinances? If you be not so grosse, there are many (whom you labour to uphold in their Errors) are, whose practise is to bring the Ministers into contempt, and then the Ministry and Ordinances with them; And as a ready way to further that devillish designe, they cry down Tithes (which from the Primitive times, both in our own and other Christian Kingdomes, have been by many Lawes settled upon the Ministry, as the most equall, most regular, and most agreeable way to the word of God) an evident demonstration whereof hath been shewed in those Petitions brought up out of *Hartford* and *Buckingham-shires*. The inhabitants of which Counties have been drawn unto it, not out of any principle of Religion and Conscience, but of ignorance and covetousnesse. Though the active Emissaries of the Sectaries have had another designe in it, viz. by impoverishing the Ministers, to drive them away, or make them contemptible, that so they might gain opportunity to thrust in corrupt and Mechanick Teachers, and the more quietly set up that vain and ridiculous Idoll, I meane the monster *Toleration*, which soon after it is up, will fall, and breake, to the ruine of it self, and all the worshippers thereof.

The City of *London* also hath been very sensible of, and much suffered under those many traducing and malicious invectives of some which like the fruit of vipers, have struck at the life, and gnawn at the bowells of her that bred and nourished them. Is it imaginable with what wonder and contempt, all wise men in this and future ages, will behold this selfe-destroying and ungratfull generation?

What hath this faithfull City (which God hath inclined to be a Sanctuary and a nurse, opening her armes to embrace all distressed religious persons from all places) yet deserved no better from you and your associates?

I reckon it superfluous to enumerate the many mighty things wherein God hath made this City and Citizens instrumental in the veiw of all men, having been even prodigall of their blood,

and

and of all things precious to men, to maintain the cause of God and this Parliament, and that without private ends; for they neglected themselves and all those frequent offers of additionall power, benefit, and priviledg, which yet they were invited to receive, and might then have had for asking for, with promise also of some extraordinary mark of honour, to proclaim the constant and unparralleld faithfullnesse of this City to all succeeding generations. And the eyes of all Christendome expect the performance; for my part I rest assured of the full performance hereof, maugre all the malice and supplantations of Incendiaries. And tis worth observation that this City did, and do, humbly acquiesce in the said promises, *untill* the enemy be suppress; Minding the publike service, and the Obligation of their duty and Covenant, continuing to act accordingly, from which by divine assistance they resolve not to vary.

What ground is there then for any malicious minde to think, much lesse to publish that horrid woe and alas, London will ruine us, *London* begins to decline the Parliament, *London* begins to close with the King, *London* is filld with Malignants Language, *London* demonstrates to the Parliaments prejudice?

Can *London* be imagined so far to forfeit her reason, as to become destructive to the publike, like your self and your crue, whose eyes are so far dazled with an *ignis fatuus*, or new lights, that you have lost the faculty of discerning betwix truth and error, peace and war, and the issues and consequences of them all? Hence it is, that you judge an humble and faithfull Petition and Remonstrance (carrying within it, its own justification, against envy it self) to tend to the Parliaments prejudice.

To comply with the King in an evill sence, to be guilty of the foule crime of malignancy, to decline the Parliament, and to ruine the Kingdom; *What man!* is it become a character of malignancy to Petition that a forme of Church-government according to the Word of God, and the example of the best reformed Churches, may with all speed be perfected and confirmed by the civill sanction of Authority? That Schismatics, Hereticks, and seducing teachers be effectually suppressed, and all good means used to make up the sad breaches in this our *Sion*? Why then do you not charge an endeavour of ruine upon those

and more, learned and godly Divines of *Suffolk* and *Essex*, who subscribed a Petition to this purpose as well as *London*? You might as soone, and (in some respects) sooner have been belived. Certainly this immoderate Replyer and his companions are wilfully ignorant, and will not know, weak in judgement, or strangers, and do not know the *Interest of London*. Should *London* ruine the Kingdom together with it self, who is so great a part, and hath so great an interest in the whole? Consider what, and how considerable *London* is, what lands in every County this City and Citizens have a right in, as in this Kingdom so in *Ireland*? How doth this City by themselves and their stock carry on the home and forraign trade of the whole Kingdom in the greatest measure? and the greatest part of the Shipping which are as walls to this Iland, are they not built, imployed, and maintained by this City? How many friends and allies hath this City in all parts of the Kingdom, who are very dear and precious to them? How effectually is their example, and hath ever been to induce and engage the Kingdom to preserve it self, the cause of God, and this Parliament? May I not call this City a principall vitall part of these three united Kingdoms, a support to friends, a scourge and terrour to enemies, forraign and domestick? and although you grutch and esteeme every little power as too much for *London*, yet in all this and much more (through the goodness and power of our God) *London* will shame its adversaries, whilst it self will stand firme as a rock. Thus is it most clear to wise men that *London* cannot comply with any (either high or low) in plotting the ruine of the Kingdom; therefore cease to reproach *London*, and remember that neither person or faction ever prospered long that did thus provoke it.

Possibly you may here object, that you speak not thus of *London*, but of a party there.

For answer by the way, Why then do you contradict your selfe, saying in your immoderate Reply, *London* will ruine us, *London* will do this and that? But to answer more fully (what party do you mean) I beleeve and affirme that the cloathing of all the companies of *London* (which I suppose you name the body collective) unless it be one man of a hundred, do most heartily concur with the *Remonstrance*, which hath beene, and will be sufficiently

This Interest
being reciprocally
call.

sufficiently evidenced to the world, when authority shall please to call them together; and not they only (which yet is most considerable) but the farre greatest part of all the rest, free-men and others. A good demonstration whereof is that Petition of the Inhabitants and free-men of *London* presented to the Common-Councell, *June 23.* and subscribed by many thousand hands. If you meane the Common-Councell, is it not the representative of the City? much like as the Parliament is of the Kingdom. And as it is treason in any man to exasperate, or to endeavour to raise the Kingdom represented against the Kingdom representative; So is it sedition at least, and tends higher, to endeavour to raise the City represented against the City representative, especially when grounded upon your foure meer pretences and forgeries, not worth a word of answer, and know that the proceedings of the representative of this City, are wise, regular, and faithfull, and can endure the barking at of such as you are, and yet never fall from their element or principles; and doubtlesse have, and still ought to have as much power to conclude this City in their Votes, as when for the service of this Parliament they charged the *fifty Subsidies upon themselves* and it. If you mean a party in the Common-Councell; for answer, are there not some in all Councels (the Parliament it selfe not excepted) who speak and appeare more in all the debates, then many others do? and yet the silent persons may be very usefull, and may discern as farre into the matters debated as any; if then they concurre and Vote therein, and the major part conclude it (*Without forestalling or surprisals*) is it not past exception? It may be that you are troubled that all Members in Councels are not Speakers, like to the members of your new separated and confused congregations. But the great quarrell is, that the Common-Councell doth not concurre with you in your destructive designs. No, nor was it ever in their intentions so to do; nor can they, it being so contrary unto those two grand obliging principles of conscience and interest. They still act by the same rule and motives they did, when they first took arms against the common enemy; And are most unjustly charged when they are told that they decline the Parliament, or their *owne first principles*; no certainly, the defection is in you and

your party, who like a man intoxicated, thinks the house turns round, when the fault is in his owne addle head; or like a man rowed upon the water, who fancies that the bancks move as well as the boate, but the bancks remove not, nor doth the Common-Councell (although most of your party are gone) from their first just grounds; only their opinions are altered touching some persons of your faction, who have given sufficient cause to all wise men to dislike their courses.

Indeed you have taken a great liberty to use (or rather abuse) this City, the governors and government thereof at your pleasure; one Sectary most impudently enters the City, and publisheth a Proclamation in contempt of its government; by the same reason he may to morrow in like manner publish (if he could obtaine it) that which should utterly and instantly ruine the Parliament, this City, and all the inhabitants thereof. Others of you to gaine subscriptions to your late Petition, did use false and indirect wayes and meanes to the great scandall of this City; otherwise that inconsiderable number of (for the most part) inconsiderable persons, had not beene much more then halfe so many; one of your number, viz. that Ubiquitary Master *Peters*, hath exprest his diligence like to an unwearied Champion for evill, chiefly labouring to serve himself and his party under the faire pretence of serving the publike.

Amongst the multitude of his unworthy prancks, I shall only instance this one; namely, his getting a Purse into his hands to buy Meddals for the incouragement of deserving Souldiers, which Meddals he having prepared, refuseth of late to conferre that badge of honour upon any, though never so worthy, unlesse they subscribe for a contribution towards the maintenance of the separate Churches in *London*; having by his seducements prevailed farre therein amongst the Commanders of the Army, discouraging thereby the Presbyterians, and discovering the number of each party in the said Army; for what ends others may guesse, but himself knoweth best: Others (nay few but) are, violent and turbulent disturbers of the peace, despisers of authority, arrainging and condemning the Courts, Lawes, Governors, and government of the City and Kingdom, making your selves (though most unfit) sole judges and interpreters both of the
Lawes

Lawes of God and man, and what not? Truly considering all this, it would be no honour for this City to be in favour with, or commended by, either you or your party; and 'tis fit it should beare a share of your injurious reproaches, with our Brethren of Scotland, the Assembly of Divines, and other honest men, yea, all the Reformed Churches, who are all enemies alike to your irregular and skeptick proceedings.

I have heard you commended for your activity; truly I cannot joyne therein, unlesse you were zealous in a good matter; but it is said that you have much advantaged your designe thereby; but consider, the swifter the deviation is, the more tedious & difficult will the returne be; Its well knowne you have some furious drivers, or desperate sticklers, whom I may compare to a busie petty-fogger, imployed in a suite against a whole County, who (whilst the County or any for them are either absent or negligent) by false suggestions and misinformations obtaines an order of Court against them; But when the County hears of it, discovers the fallacy, and rightly informs the Court, nulls the order, and recovers dammages; expect the issue to be such; for beleieve it your vizards will off, your fallacious and false dealings appeare more and more every day; Proceed therefore in your nimble courses as long as you can, since you hate to be wiser. The City cannot steere by your Compasse; great bodies move slowly, and honest men deale fairly; the City may not use your way of daily and undue sollicitations at *Westminster*, nor impoly scurrilous and abusive Pamphlet-makers, who labour to charme the people into a good opinion of an ill cause, and turne all the waters of praise and profit into your Cistern, nor send Emislaries to stirre up the people to Petition for your Independent licencious liberty; and with Pamphlets and other Books scattered and delivered gratis into all or most parts of the Kingdom; and Preachers also of all trades and crafts sent to gaine Profelytes, and to poyson the judgements of the people, nor buy men over to them with money or gaine, &c. Nor labour with the Army (*whilst the Sword is in their hands*) to Petition the Parliament, nor use packing and juggling courses, nor lies* and falsities, nor vaine bragges of the greatnesse of a party, when indeed they are nothing, some few sticklers being laid aside; your whole number being

being a ſort of giddie people, made up of byaſed and engaged men, and ſome ſtrangers, raſh Youth, filly Women and Maidens; yet by ſuch are we thus perplexed, and the Kingdoms in danger to be ruined, by your troubling our waters; as if in calme and quiet ſtreames, you could catch no fiſh, and therefore you reſuſe no meanes which may diſturbe our preſent peace, or prevent an eſtabliſhment of this diſtreſſed Kingdom therein.

Theſe practiſes appeare extreame odious in the eyes of all true hearted *Preſbyterians*, nor need they ſuch unlawfull helpe. No, their Cauſe and Ends are ſo good, as will admit of no bad meanes to carry them on. The prime meanes which they yet uſe, is by humble and hearty addreſſes to Heaven, and to the Parliament: To the firſt they have a liberty as Chriſtians, to the ſecond, as true Engliſh-men and free Cittizens, who have laid All at ſtake by its requeſt and command, to ſerve and ſave the Kingdom. *(w)*

And by the ſame juſtice and reaſon you quarrell their liberty to the *Second*, you may to the *Firſt*; and be ſo charitable (in the practiſe of your new large liberty of conſcience) as to rob and deprive them of all hopes and meanes both in heaven and earth, to free them from thoſe inſupportable burdens which you labour to lay, and binde upon them, event to the breaking of their backs and hearts; inſomuch that you may well wonder why they go not up in multitudes, to crave juſtice againſt ſome of your Champions, as formerly they did againſt other Incendiaries. But remembering their former ill tempered zeal, and their preſent requiſite duty, they intend to forbear a while. But you have not loſt all love to your ſelves (as you ſay the City hath, by joyning in a deſigne to its ruine) for although you will not allow the Metropolis of England to Petition regularly, yet particular perſons of your party may, and that for publike ends too; and not only Remonſtrate, but raile againſt, and that to the faces of the Peers and Judges of the land, and that in open Court too, with incredible inſolency, as that diſturber of the firſt magnitudo hath lately done.

Was it malice, or ignorance, or a mixture of both, that moved you to charge our Remonſtrance with the termes, Firſt, of an unparalleled Remonſtrance. Secondly, exceeding the power of our Charter. And Thirdly, receiving its riſe from Royalliſts and Malig-

Malignants? To the first I answer, I am confident you cannot but know, that severall Remonstrances have been presented to this Parliament, by persons far lesse considerable then the Common-Councell of *London*. I shall only minde you of that presented to the Honourable House of Commons, in *December*, 1642. by Sir *David Watkins*, and Master *Shute*, and accompanied by three of your much admired friends, Master *Burrowes*, Master *Peters*, and Master *Goodwin*; containing, as I conceive, divers things of a far higher nature in some respects, then the highest clause of our Remonstrance, and yet was graciously and thankfully received by that Honourable House. To the second I answer; I confesse I never read the Charter, but am informed that we have not in the least exceeded the bounds thereof: But admit we did pray for something which could not cleerly arise from any branch thereof; Could the prevision of former Parliaments, perfectly provide us all requisites for safety to the end of the world; so as that it should become a crime in us to pray to this Parliament for any addition or alteration, or for them to grant it; especially considering the great disturbances in the Church, the transaction and mutations in the State, which these wars have produced, and wherein this City hath been cheifly used? All which might well put us into a necessity of craving something more then we had before. To the third I answer, it is very probable that Malignants as well as other men are well pleased, that we are true to our Covenant in that Article which concernes our Loyalty to his Majestie: If this be an offence, truly I cannot consent to remove it, although scrupled at by never so many pretended tender consciences. Yet do I most earnestly pray, that for the honour and benefit both of King and People, such due and honourable bounds be set, that neither prerogative, nor any other power may be permitted to grow monstrous any more.

The pursuance of our duty in this lawfull and necessary thing, possibly causeth many to be ready to close with us, who otherwise would not. But our confidence is not in multitudes, but in the goodnesse and faithfullnesse of our God. However if it were unlawfull, it would be almost as bad as your great engine *Toleration*, which calls into your aid, not only Malignants, but Papists, Atheists, Libertines, Turks, Jews, Infidels; Blasphemers; and all
sorts

sorts of Hereticks; each man expecting an indulgence from Pope Toleration: Still to enjoy his *Dallilab*, and keep the sweet morsell hidden under his tongue, which we well know will prove as a canker, eating out the power of Religion, and the peace of the Kingdoms, and will expose us as a prey to the teeth of some wolfish enemies, who have long waited for such an opportunity to devour us.

And know farther (you immoderate Replyer, and your fellow Libellers) that the Magistracy of *London* doe, and will doe their duties in opposing you, in your destructive waies, and must not be checkt, or directed by all, or any of you. What the Authority of Parliaments is, they acknowledge, and reverence its just Authority. And here you force me to say, that they have done and suffered, (and still doe) so much to preserve it inviolable, that it almost exceeds the power of Art, fully to declare to the world, their famous services; Consider what vast summs of treasure did *London* voluntarily contribute, when either they must do it, or all must perish. *Amicus certus in re inserta cernitur.*

Which borrowed treasure will no doubt (for the honour and credit of Parliaments) certainly be repaid. Hath it not long and willingly borne any impositions? And doth it not still pay fifteen thousand pounds a week, or there about, for custome and excise, besides all other Loanes, Taxes and impositions, even to admiration? In a word, have they not preferred obedience to the commands of Parliament (both ordinary and extraordinary) above their very lives? and yet now to be thus charged, and sawcily checkt, and directed by a single Sectary. Oh! horrible presumption and impudency; in which black Arts, the Sectaries of these times are noted to be the greatest proficient.

Nay, you proceed, and tell the Magistracy of *London*, that the people (who they represent) will not own the Remonstrance, nor will stand by them. But when, and how came you to know it, so as thus positively to give the sence of the people? And what doe you meane by the peoples standing by them? It seems to me you intend or desire a new war; that you will again force them to the use of their sword; if so, accursed from God be your designe. The City intends it not; they desire, that now God having so blest indeavours, as that they may have Religion and Peace settled,

led, and secured to them and to posterity, that no time or opportunity be lost to effect it; and that all impediments be removed, and the long prayed for mercies embraced, with all humble and perpetuall thankfullnesse to the God of our salvation, and all due thankfullnesse to the Parliament, and every faithfull instrument.

But if you only meane that the people will not approve of the Remonstrance, then you see to your hearts greif that the people of *London* (or the body Collective, as you term them) do and will adhere to the Common-Councell and their Remonstrance according to their duty. And how can it be otherwise? Are not all the Members of Common-Councell, men of their own annuall electing from among themselves, and engaged both in conscience and interest to be faithfull? Do not all their *Votes and Aets*, effectually engage *themselves*, without any freedom or privilege, in person or estate, more then any person represented by them hath? And have they not ever been unchangeably true to this trust? And lastly, you tell us of the dangerous tendency of our Remonstrance and Petition; wherein you flourish, and shew your Art and envy; proving nothing, dealing only in generals, as deceivers use to do. Truly I shall declare both to you, and the whole world, what the Remonstrance tends to; and shall appeale to every honest man to judge, whether it be not so: It tends and strives to unite the Kingdomes in the way of God, that they and their seed may enjoy the blessed fruits of a happie union; even, Religion, Righteousnesse and Peace, and abundance of all good things.

All which so beautifull and desireable happinesse (in probability) the Kingdoms might soon enjoy, did not you, and your party raise mountains of opposition in the way; Remoraes one after another; which but lately was the work of Papists and Malignants; neither conscience, nor Covenants, nor Lawes of God or man, being able to hold you from your destructive wayes; which threaten as fatall and as certain ruine to the Kingdoms, (if you prevaile to obtain your desired Toleration) as did theirs. Yet with the strumper, you wipe your mouth, and say, what have I done? Falsly and maliciously, shifting the evill issue of your own actions, upon the honest and plaine hearted Presbyterians; and

chargeing them, that they would not have an honest man to live amongst them, and for all your great tenderneſſe of conſcience, can forge reproachfull names for them, calling them Adamits, Remonſtrators, Perſecutors, and what not; aſperſing, and raſhly cenſuring every honeſt man that ſtands in your way: But if his integrity be ſo famous, that none of your diet will faſten upon him, then you commend his good meaning, but inſinuate his weakneſſe, and tell the world of the patronage of abuſed ſimplicity; and being drawn from his duty, by the fineſſe, and artifice of impoſtors, under the ſpecious ſhew of Reformation and uniformity, although probably, he is more able to diſcover the artifice of impoſtors, and more willing to eſchew their danger, then the moſt admired perſon of your faction, with the help of all your new lights; whereby, and with your fine ſpecious ſhew and artifice, you have more prevailed to dazle the eyes of men, and unſettle and diſturbe the Kingdome in ſoure years, then ſourefcore yeares of the enjoyment of the Goſpell could eſtabliſh it. Nay you are become ſo hardned in this ſinne, that you ſeem to rejoyce, and to bleſſe your ſelves in ſuch practiſes; nor muſt we ſo much as reprove you for them, under the pain of being accounted perſecutors of the Saints, for ſuch as you only are the faithfull freinds and ſervants of the Parliament; whereas experience ſhews it to be your dayly practiſe to Maligne and ſcandalize thoſe who are ſo indeed, for no other reaſon, but becauſe they cannot approve of your opinions and practiſes; yet you expect it as a duty from the Presbyterians, to joyne with you in love and affection, although they differ in opinion, and do much exclaime againſt them for the leaſt failing therein; whiſt you and your party take a liberty to practice the contrary, urging that we ſhould have a conſtant reſpect to the rule (wherein you do well) but you will be your own rule, and make Lawes for your ſelves: and herein I could offer ſome weighry and pregnant inſtances, but preſuming they cannot be ſo ſoone forgot, I forbear. And notwithstanding all your great pretences, I may (without breach of charity) ſay, there was never ſuch hypocrifie (in the matters both of God and man) expreſt ſince the world was firſt founded, as at this day; for there was never ſo much pretended and ſworne, that piety, juſtice, and peace, ſhould be advanced and ſettled; and yet never ſuch corrupting of truths,

truths, never such sleighting and undermining of the power of godlineſſe; never ſuch looſneſſe and licentiousneſſe, as in Doctrine, ſo in mens manners, never more injuſtice practiſed, never were thoſe precious jewels of peace and order more needfull, and leſſe valued; never ſuch driving on of baſe and by-ends, nor ſuch unjuſt and indirec[t] means and wayes uſed and attempted by ſome Sectaries, to effect thoſe ends: It would be too tedious to particulariſe the perſons and actions, nor ſhall I need it, being ſo fully already done by others; let any indifferent eye obſerve your daily practiſes in all places, and peruſe thoſe heaps of odious Pamphlets written by many of your ſelves: let any man alſo but view (amongſt others) that dangerous Pamphlet called a Remonſtrance of many thouſand Citizens and other free-borne people of *England* occaſioned by the late imprifonment of Maſter *Lilburn*. Wherein the Parliament is arraigned, and each of the three Eſtates of the Kingdom debaſed and extremely vilified, and all endeavours uſed to divide, and thereby to deſtroy them; whiſt the giddy people, or confuſed multitude are cried up, and placed in the Throne to judge their Judges, who can hope for no mercy from them, there being no ſuch Tyrant as are the people, when once they can get the power into their hands. *Belua multorum Caputum multitudo*. Thoſe truths publiſhed in the Books of Mr. *Thomas Edwards*, Mr. *Bayly*, and divers godly Divines, and other honeſt men, publiſhed on purpoſe (*as I do this*) to unmaſke you, and to give a caveat to well-meaning people, who are apt to be cheated with your counterfeit coynes, and great pretence of holineſſe, liberty, and pure Ordinances, the old engines and artifice of Hereticks and Schiſmaticks, whereby they uſe to facilitate their work.

Religion and *Liberty* are indeed the two great Arguments wherewith wiſe men ought to be much taken and affected, and we heare much talk of them from you; O that I could not ſay that little elſe but talke is to be diſcerned from the greateſt part of you; you cry up Religion, and with the ſame breath do plead for Blaſphemers, Hereticks, and other enemies, who ſtrike at the very root of Religion; and when you are about to make the people worſe then ſlaves, (becauſe ſlaves to you) you cry *ſalvo populi*, and the liberties of Engliſhmen, whereof Maſter *Lilburne*,
and

and such other, expect to be the sole Judges, and not the Lawes or constitutions of England; for against them they do daily declaime with insufferable insolencie, as if the wholsome Lawes of the Kingdome did debarre them from any part of their just liberty. But the liberty you and they so much contend for, I esteeme not worth the having, because its an enemy to Peace, and it is against the nature of it to reside any where but in, and amongst troublesome and confused times, places, and persons; and furnisheth men with desperate and irregular encouragements, resolutions, and practises tending to equalize, subvert, and confound persons, families; yea, all ranks, orders, and degrees of persons and societies, Churches, Kingdomes, and Commonwealths: these, and such as these are the fruits of this liberty, according as it hath bene lately used by some of your fraternity, even to the exposing of us to the pits brink of another warre, worse then the former bloody warre, which yet is not past over, the skars thereof being still visible, and our wounds running, bleeding, and festering; & that not only in reference to the bodies of our dear Country-men and Brethren, but to the generall state of three languishing Kingdomes; yet have you no bowels of pity and compassion towards the one or the other, but pressing hard forwards towards destruction you infect and mislead the judgements of people by all meanes possible, straining your parts in sophistical (and often sottish) arguments, and when you meet with any who begin to discover your deceits, O how you shuffle and shift, like the Papist, from one argument to another, and conclude nothing; using a forme of fine words and high phrases to small purpose, more then to amuse the standers by; and when you are so closely followed by clear Scripture argument, as that your reason is at last gaspe, how do you then straine and abuse the holy word of God with false glosses, and will owne no interpretation, but such as will sute with your ends, claiming a liberty to give your own sence thereof, though it be sometimes such as was never heard of in the world before, and when some of you have bene told so, you have fathered your blasphemy upon the Spirit of God, as if he did convey this new light as a peculiar gift unto you; and in all your contestations wherein I have been a witnesse, you labour to place a right and power in each man to
judge

judge of truth, and to interpret the whole word of God, or any part thereof as shall seem good to his own opinion; Why then do you not deliver this to the world as a principle of your new light? *This true Religion is nothing else but what each man judgeth to be so*, thereby making every parcell of sinfull dust the judge of that Sacred Word which undoubtedly shall one day approve, acquit, or condemne all the severall sorts of creatures both in heaven and earth, bringing that dreadfull curse upon your selves for adding to, or taking any thing from that blessed Word which is of a most superlative esteeme with the holy Angels, and by them acknowledged to be a most deep and glorious mystery, and whereinto they willingly pry; yet you have those (most dreadfull it is to speak it) who have said they are able to compose as good a Scripture, and deny the truth and authority of this Word; and abundance more such curled blasphemies, that I tremble to think of them, and dare not transcribethem, but they are too well known.

It may be you will object, that you are neither Anabaptist, Antinomian, Brownist, Seeker, Heretick, or Blasphemer, nor any of the rest of that numerous rabble, but a meere Independent, who like not the Presbyterian government, &c.

Answer. And why not the Presbyterian government? In the judgement of the best Divines its most agreeable to the word of God, 'tis practised in all the Reformed Churches, it hath beene tried and searched by the best men in divers ages, and hath gained the testimony of the best Government; the Parliament hath ordained and declared for it; and should they now vouchsafe you a Government of your owne framing, both you and your party would be as much unsetled and to seeke, as you have been all this while; and as those divided and sub-sub-divided separate Churches in *Holland* ever were; and will you value your Independent nullity, before this so good a Government? Which, though good, I beleeve you neither like it, nor Monarchy, nor House of Peeres, nor Ministry, nor our Brethren of Scotland, nor the City of London, nor that there are so many Presbyterians in the Army, nor in *Plain English*, any thing but an Anarchy both in Church and State, notwithstanding the Nationall Covenant, and all those other great obligations which lye upon you to the contrary.

I an-

I answer further : although you be not an Anabaptist, &c. yet being an Independent, you are all those in effect ; for if you and other Independents were not, those other Sects, either could not be at all, or not so hurtfull ; for you plead for them, protect, receive and harbor them ; but remember the Proverb, A receiver is worse then a thief.

Again, if ye be not yet properly one of them, take heed, for you soone may be, having laid your selfe in Satans high-way ; I meane that of *Toleration* ; and 'tis great oddes, if spirituall pride, and the craft and diligence of deceivers, do not betray you to the embracing of one error in Doctrine ; and when one of them hath gained admittance, it will usher in all the rest after it, unlesse God mightily prevent : and therefore say not, that an error in judgement is a light thing, ; for as the judgement is, such will the practice be, the conviction of the mind being the mother of rational actions, much like, as Independency is the mother of all those Sects and Schismes which so annoy us, and threaten the utter ruine of all things precious to us.

Oh ! therefore consider I beseech you, before it be too late all yee that are either unsettled, or already misled by the sleights and cunning craftinesse of those who lie in wait to deceive.

What dishonour you do to God, what damage will accrue to his Church and these three Kingdomes, yea to your owne soules by serving the ends, and strengthening the hands of such, who by their tenents and practises do evidence to the world (notwithstanding their other pretences) that they are enemies to God and good men, whose constant practises are against truth, peace, union, and good government ; and that you may escape their snare, observe their cunning, their faire and specious shewes, pretences and promises. But it would be needlesse to repeate all the glosses, pretences, and faire promises with which they use to deceive the simple ; and to wash off those blots wherewith they have beene most deservedly charged. I shall only instance in their pretendedly moderate Master *Burroughs* his Vindication against Mr, *Edwards* his two Books called *Gangrena* and *Autapologia*, whereby their practises have most worthily beene discovered and confuted ; which Book, because it cannot be well answered, therefore they must be impatiently railed at, and all endeavours used to asperse the

the person of that faithfull freind of truth. And in the 24. page of Mr. *Burroughs* his Book, he account's it an injury that Independents are said to be such as would have no Government, but that all Heresies, &c. be tolerated.

Ans. Let any judicious indifferent man judge whether the protecting, pleading for, and palliating the faults of Blasphemers, Hereticks and Sectaries, mediating and soliciting for a Toleration, or at least connivance for them, and the Independents reckoning all said or done against themselves, which is said, writ, or done against such Sectaries; I say, judge whether this charge be not just upon them. And is not the protection and toleration of Schismatics contained in the very nature of Independency it selfe? And here let sad experience speak what lesse hath (but the beginnings of) Independence produced, and what monstrous effects may we expect from it, if tolerated? But for the said Book in generall it promiseth much, and I confesse I did expect more from M. *Burroughs*, then light irritating and personall discourses, for which he blames others even in the same Book, using glosses and insinuations, but leaves unanswered that which sticks and will stick upon him and his party; yet cries out of Mr. *Edwards* as being faulty, whereas nothing appeareth but his zeale for God and his truth against Blasphemers and licentious persons, wherein Mr. *Burroughs* ought to joyne with him, if he were as he desireth to be accounted.

Observe also now of late their great threatnings, saying, that if we oppose their wayes, we shall offend God, the Parliament, and the Army: To discover the untruth hereof; I affirme, and it is certain, that its no offence to God, but a duty we owe unto him, to vindicate his name and truth against Blasphemy, Errour, and contempt; nor to the Parliament or any other good men to rescue and plead for the Lawes, Government, Order and Peace of the Kingdoms from ruine and violation: nor to the Armies that we contend by Word for the preservation of all those, yea the same precious things, which they with the Sword did or ought to have fought for.

Certainly it is a high presumption in all erroneous Sectaries to render the Parliament and Armies under such a terrible notion, as if their opinions and affections were altered, and turned from their
best

best and most considerable friends, whereby jealousies are fomented, the hands of the Parliament weakned, our enemies encouraged, and the whole Kingdom extremely disturbed and endangered; And a strange impudency it is in the said Sectaries to patronize their Errours, and the maintenance of them upon God, the Parliament, and the Army; and 'tis contrary to reason, as well as Religion, that it should be so. Can Almighty God approve of any practice which is contrary to his own holy will? Or can *Englands* Parliament countenance any endeavours tending to ruine the publike, who are so highly entrusted, sworn, and bound both in conscience and interest to preserve it, even to the utmost hazard of all they either have or are? And have they not most worthily declared to the world, and sworn to the mighty God & Judge of heaven and earth, for such a Reformation, which shall not only discountenance, but extirpate all Schisme and Heresie, as well as Popery and Prelacy, and what ever else shall be found contrary to sound Doctrine and the power of godlines, we hope the Parliament (by Gods assistance) will effect. When that good and necessary Discipline of the Church can be settled, and the great work of saving the Kingdom give them leave to intend it; Or can our Army who have so gallantly stood in defence of Religion and Liberty, now render themselves for ever infamous, by being the Champions of irreligion, and licencious Toleration, as some Sectaries would faine have us to beleieve? No, we would not entertain such thoughts of any of them, who have done so well formerly.

But I like not that the Sectaries should thus mention the Army as a distinct state of the Kingdom; for, our Kingdoms government knows but three Estates, namely King, Lords, and Commons, which (without addition or fundamentall alteration) we are bound to preserve inviolable against all men whatsoever, as the best Government this day extant in the world, which being altered or confounded, will cause great and continuall disturbances, and at last utter ruine to these three Kingdoms.

Now therefore if that which you so much contend for, be cheifely but a lawfull liberty of conscience, and to serve God in purity, use no unlawfull or impure means to accomplish those good ends; for all wise men will conclude, that whilst the means you use are bad, your ends and aimes cannot be good. Many of
your

your evill practises I have now hinted, more (as reserved) lye in the deck; but I shall observe two things very notorious in your party.

First, that you have ever borne as final a part of the publike burden as might be, whilst many of you have made shew of doing much but indeed have built you houses out of the Kingdoms ruines; yet when any publike work is done at the charge of others, you challenge all the honour as being due to you.

The second is, in your not being content thus unjustly to Monopolize the praises due to others, but strive to destroy even them and their reputations, by infamous and false imputations, reporting that they drive on the Kings designe, and carry a compliance with the Kings Declarations, and what not; whereas, they, of all others, have appeared most free from self-ends and base designes, your own consciences being judges.

All these things you do, whereby our peace is deferred, and those blessed endeavours which tend to settlement, rendered fruitlesse; whilst the rents and ruines of the Church continually grow more desperate and irreparable: The Kingdoms impoverished by the mighty charge and spoyle of an intestine bloudy war, and polluted with the guilt thereof, and the spirits of men still more exasperated one against another, which threatneth a second and a worse war then the former. And whilst forraigne States do more and more draine away, and deprive us both of our Trade and our Treasure, whereby the Kingdoms are weakned, and strangers fitted and strengthened for the first opportunity to destroy both your selves and us; consider the many clouds which hang over us, and amongst others, that of the Prince his going out of the Kingdom; Historians can tell you, that formerly such accidents have cost dear: Mathematicians will say, that so great an Eclipse is (or may be) fatall; reason and experience tels us, that he is not amongst our best friends.

Whilst we are divided, we are weak, and the longer our division is, the more our weaknesse will be, and then will our enemies delight to show their strength most, when ours appears to be least.

Forbear therefore to do any thing tending to disunite us, and

pour forth no more Oyle upon the flame, but into the wounds of these distressed bleeding Kingdoms; let us close ere it be too late, and then probably our foes will turn our friends (at least in shew) however we shall be better able to defend the Nation from their lust and fury. Be perswaded to that end to labour after unity in judgement, flatter not your selves; for it contradicts Scripture, reason, and experience, that there can be a blessed concord in affection amongst Christians, when there are such vast differences in opinion; the Prophet *Amos* puts the question, *Can two walk together except they are agreed?* The Apostle exhorteth *1 Cor. 1. 10.* Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions or schismes among you, but that ye be perfectly joyned together in the same mind, and in the same judgement.

Thus you see it is a duty to be laboured after, not to be preach'd and writ against, as Mr. DeW and others have done, and by opposing the way to it. Fly and avoid the society and familiarity with such men, serve not the bad designs of evill men, neither make, (nor side with) factions or parties: be not tossed with every wind of Doctrine. Delight not in novelties, have not mens persons in admiration; be a true Englishman, and prize lawfull liberty, the safety and publike weale of the Kingdom above lust or life, or anything, which you may well be and do; and yet not cry down our faithfull Brethren of Scotland, but carefully maintaine that correspondence and covenanted amity with them; which instead of being an obloquie, will set a lustre upon every true Englishman. Pursue with all earnestnesse, a blessed peace; be a friend to all good government.

Affect not the shadow more then the substance; be zealous for God, lament and grieve for the multitude of Blasphemies and other great dishonours, which (now more then ever) are daily vented and practized against his Divine Majesty.

Be true to your Covenant, and tremble at the thought of all such tonnes of wickednesse as dare presume to speak or write any thing against it. With the same care and zeale avoid all novell and spurious interpretations thereof, being urged of purpose, as the most likely and ready way to destroy the obliging nature of it.

Abhor

Abhor the cursed Toleration, as being hatefull to God and all good men, and destructive to Church and State.

Yet, as I never did, so I hope never shall oppose or dislike, that all due care be taken that we persecute not pious and peaceable men, who cannot through scruple of conscience come up in all things to the common rule: But that they may have such a forbearance as may be according to the word of God, may consist with the Covenant, and not be destructive to the rule it self, nor to the peace of the Church and Kingdom.

And I do seriously professe that my pen hath no quarrell with any, but such as are in opinion or practice wilfull enemies to the said qualifications; and do lament the condition of all such honest well-meaning persons; who, by the artifice and cunning of Sectaries are dangerously misled and ensnared.

It hath been, and is the opinion of many, that we should (instead of answer) slight and scorn those odious libells published against this famous and faithfull City, which hath been the cause they have so long past uncontrol'd, and so seldome answered; but now discerning their presumption to grow so very high, I cannot but declare these my observations touching the sin and misery of these Mountebanks in Religion. And which will prove the ruine of the Kingdoms, if not timely prevented. I have insisted long upon this unpleasing theame, but with much greif of heart, that such crimes may so justly be charged upon any pretenders to piety.

If I should enlarge upon matter of fact referable to the precedent heads, it would appear much more sad; only I should then be tedious, and it would be but raking into a most odious dunghill; I shall therefore forbear, and refer you to the books of that subject which are published to the world in print.

Reader, you either do, or may see, how pernicious the practises of the Sectaries are, how dangerous it is to be deceived by them, *Ephes. 6. 14. Stand therefore, having your loyns girt about with truth,* &c.

Heb. 10. 21. to the 27. verse. And having a high Priest over the house of God, Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evill conscience, and our bodies washed with pure water.

Let us hold fast the profession of our faith without wavering (for he is faithfull that promised) And let us consider one another to provoke to love and to good works.

Not forsaking the assembling of our selves together in the manner of some is: but exhorting one another; and so much the more, as yee see the day approaching; for if wee sinne wilfully, after that wee have received the knowledge of the truth, there remaines no more sacrifice for sinners, but a certaine looking for of judgement and fiery indignation, which shall devour the adversaries.

FINIS.

A NEW BIRTH 12
OF THE
CITY-REMONSTRANCE:
OR,
A LANCHASHIRE
PETITION,
[INDEED]
A REMONSTRANCE.
WITH SOME
ANIMADVERSIONS
thereupon:

Licensed, and Entred according to Order.

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Aug: 18th LONDON:

Printed for John Pounset, and are to be sold at his Shop
at the Lower end of Budge-Row neer
Cannon-Street. 1646.